

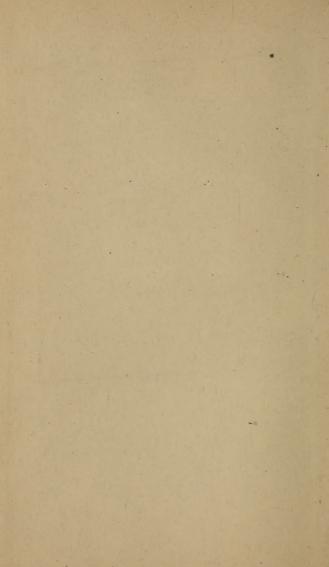
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LAST PASSOVER.

AN ACCOUNT OF THE CLOSING INCIDENTS IN THE LIFE UPON EARTH

OF

OUR LORD JESUS CHRIST.

A VERBAL HARMONY

OF THE

FOUR GOSPEL NARRATIVES,

ARRANGED BY

JOHN R. WHITNEY.

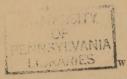
"All Scripture is given by inspiration of God."—2 Tim. iii. 16.

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PREFACE.

The following pages are the result of studies made during the last winter in the preparation of lessons for an adult Bible class, and for the Sunday-school under my charge. They therefore merely cover the ground gone over in those lessons. I propose, however, as soon as possible, to complete a similar arrangement of the whole of the four Gospel narratives.

In preparing this Harmony I have endeavored to so interweave the different accounts, given by the four Evangelists of the same events, as to give, in their own words, one simple and complete narrative. In doing this I have not found it necessary to introduce a single word or phrase of my own, not even an "and," "but," "if" or "then," to make the record read smoothly. And I believe I have not omitted from any one of the four Gospel accounts a single word or phrase, excepting such as would produce only needless tautology if used. Every word in the authorized version which is found in any one of the Gospel narratives, and which is not found in another, or which gives any different shade of

meaning by the connection in which it stands, or which can be used at all without useless repetition, is faithfully recorded in its legitimate and natural connection, and the reference is given. If any word or phrase has been omitted, it has been, not because it could not be introduced, but because it has been inadvertently overlooked. So remarkable and perfect is the unity of the Gospel records, that not a single word, however small, is superfluous or unmeaning.

It will be seen that the plan of this work is very similar to that of the "Historical and Chronological" arrangement of "the New Testament, by the Rev. Geo. Townsend," and to the "Footsteps of Jesus, by Robert Mimpriss," both English works, as well as to that more recently issued in this country, entitled "The Last Days of our Saviour," by Rev. Chas. D. Cooper of Philadelphia. And I take pleasure in acknowledging my indebtedness to each of these for many valuable suggestions. Whilst the plan is similar, however, it will be found that the execution of it is radically different, inasmuch as each of these aim simply to give a connected narrative of the events, whereas this attempt is to give a connected arrangement of the words, of Gospel history. In them no other words are used, it is true, but those found in the four Gospels, but their design did not call for the use of every word. But in this arrangement every word is recognized as a pearl

of price, and every phrase as a thread of gold; and the attempt has been, in the spirit of prayer, to so weave all together as to produce a royal fabric, where the warp is God's truth, and the woof the rich unfoldings of his grace; and the whole is presented as an offering of praise to the King of kings.

When we read the writings of the Evangelists separately, we are very apt to think of the events and incidents as very different from those of our every-day life. The time was so long ago, and the place where they occurred so far away, and the narrations themselves are so brief and varied and sometimes so apparently contradictory, that it is difficult to realize that Jesus administered to men of like passions with ourselves. But when we weave all these several narratives together, and thus obtain a full account of each incident, it is wonderful how vivid and natural they become.

But over and above such considerations as these, such a Harmony furnishes one of the strongest proofs of the inspiration of the Holy Scriptures. In the four Gospels of Matthew, Mark, Luke and John we have the records of certain facts and events given by four different men, for very different purposes and at widely differing times. And when we undertake to harmonize these accounts, we have before us very much the same work as devolves upon him who undertakes to arrange the testimony of several witnesses in a court of justice,

so as to arrive at a just conclusion. In any such attempt the reliability of the witnesses would be sufficiently vindicated if in any general sense their testimony agreed. When this test is applied to the Gospel witnesses, however, it is found that, not only do their records agree in their general character, but that even the very words in which those records are given can be so arranged, without distorting them in the least from their legitimate connections, as to give every word that each one utters, and form a clear, full and connected account of each event. Were these writings merely human productions, could it be possible for such a result to be attained? Rather does not this wonderful harmony of parts, show most conclusively that the whole was the work of a higher wisdom than that of man? and that although written by the hands of different men, at different times and places, and addressed to different people, yet they all "wrote as they were moved by the Holy Ghost," and all recorded "the mind of one and the same Spirit?"

This being the case, it is not surprising that such a Harmony should remove, without difficulty, the apparent discrepancies and contradictions which have so often proved stumbling-blocks to faith, and have been so repeatedly used as arguments to disprove the truth of Scripture. It will be found that these apparent contradictions will not only disappear, but that the natural-

ness and force of the record would be very materially marred if they did not exist.

With such results to be attained, how forcible does the injunction become, "Search the Scriptures," "comparing spiritual things with spiritual!" And what unfoldings of truth are lost to those who merely read the sacred Word as an ordinary book, without recognizing that it reveals the mind of God! Rather let us "so read, mark, learn and inwardly digest" these sacred words, that "we may embrace and ever hold fast the blessed hope of everlasting life, which is given to us in our Saviour Jesus Christ."

J. R. W.

WEST HAVERFORD, Nov., 1868.



THE LAST PASSOVER.

INTRODUCTION.

The Jews look for Jesus at the feast of the Passover; and he, knowing all that should happen to him at the feast, forewarns his disciples, and goes up to Jerusalem.

John 11: 55-57. And the Jew's passover was nigh at hand. And many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment that if any man knew where he were, he should show it, that they might take him.

Matt. 20:17. And

Luke 18:31. then,

Matt. 20:17. Jesus going up to Jerusalem,

Luke 18:31-33. he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge him and put him to death; and the third day he shall rise again.

Mark 10:32. And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve

Matt. 20: 17. disciples apart in the way,

Mark 10: 32. and began to tell them what things should happen unto him,

Matt. 20:18. and said unto them, Behold we go up to Jerusalem; and the Son of Man shall be betrayed,

Mark 10: 33. and shall be delivered

Matt. 20: 18, 19. unto the chief priests and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him.

Luke 18:33. And they shall scourge him and put him to death.

Mark 10: 34. And they shall mock him, and shall

scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

Luke 18:34. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

CHAPTER I.

Six days before the Passover Jesus arrives, with his Disciples at Bethany, and on the "next day" he enters into Jerusalem amid the Hosannas of the People.

John 12: 1. Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

Matt. 21: 1. And

John 12:12. on the next day,

Luke 19: 29. it came to pass,

Matt. 21: 1. when they drew nigh unto Jerusalem, and were come

Luke 19: 29. nigh to Bethphage and Bethany, at the mount called the Mount of Olives,

Matt. 21: 1-3. then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Mark 11: 1, 2. He sendeth forth two of his disciples, and saith unto them,

Luke 19:30.

- Mark 11: 2. your way into the village over against you,
- Luke 19:30. in the which, at your entering,
- Mark 11: 2. as soon as ye be entered into it, ye shall find a colt tied,
- Luke 19:30. whereon yet never man sat; loose him and bring him hither.
- Mark 11: 3. And if any man say unto you, Why do you this?
- Luke 19:31. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.
- Mark 11: 3. Say ye that the Lord hath need of him, and straightway he will send him hither.
- Matt. 21: 4-6. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass. And the disciples
- Luke 19:32. that were sent went their way,
- Matt. 21: 6. and did as Jesus commanded them,
- Luke 19:32. and found even as he had said unto them,
- Mark 11: 4, 5. the colt tied by the door without, in a place where two ways met, and they loose him. And certain of them that stood there, said unto them, What do ye loosing the colt?

Luke 19:33. And as they were loosing the colt, the owners thereof, said unto them, Why loose ye the colt?

Mark 11: 6. And they said unto them even as Jesus had commanded,

Luke 19:34. The Lord hath need of him.

Mark 11: 6. And they let them go.

Luke 19:35. And they brought him to Jesus,

Matt. 21: 7. brought the ass and the colt

Mark 11: 7. to Jesus,

Matt. 21: 7. and put on them their clothes,

Luke 19:35. and they cast their garments upon the colt, and they set Jesus thereon;

Mark 11:7. and he sat upon him.

John 12: 14, 15. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold, thy King cometh sitting on an ass's colt.

John 12: 12, 13. Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him.

Luke 19:36. And as he went, they spread their clothes in the way.

Mark 11: 8. And many,

Matt. 21: 8. a very great multitude, spread their garments in the way;

Mark 11: 8. and others cut down branches

Matt. 21: 8. from

Mark 11: 8. off the trees, and strewed them in the way,

- John 12:13. and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
- Matt. 21: 9. And the multitudes that went before, and that followed, cried, saying, Hosanna, to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.
- Mark. 11:10. Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.
- Luke 19: 37-40. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him: Master, rebuke thy disciples. And he answered, and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.
- John 12:16-18. These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that

these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of the grave and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.

- Luke 19:41-44. And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.
- Mark 11:11. And Jesus entered into Jerusalem and into the temple.
- Matt. 21: 10, 11. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

Mark 11: 11. And when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

CHAPTER II.

Events of the fourth day before the Passover—viz., the Cursing of the Barren Fig tree, and the Cleansing of the Temple.

Mark 11: 12. AND,

Matt. 21:18. now,

Mark 11:12. on the morrow, when they were come from Bethany,

Matt. 21: 18. in the morning, as he returned into the city,

Mark 11:12. he was hungry.

Matt. 21:19 And when,

Mark 11:13. seeing,

Matt. 21:19. he saw a fig tree

Mark 11:13 afar off,

Matt. 21: 19. in the way,

Mark 11:13 having leaves,

Matt. 21:19 he came to it,

Mark 11:13. if haply he might find anything thereon. And when he came to it he found nothing

Matt. 21:19. thereon, but leaves only,

Mark 11: 13, 14. for the time of figs was not yet. And Jesus answered, and said unto it, No man eat fruit of thee hereafter for ever,

Matt. 21:19. and, . . . Let no fruit grow on thee henceforward for ever.

Mark 11:14. And his disciples heard it.

Matt. 21:19. And presently the fig tree withered away.

Mark 11:15. And they come to Jerusalem, and Jesus went into the temple

Matt. 21:12. of God,

Luke 19: 45. and began to cast out them that sold therein and them that bought—

Matt. 21:12. all them that sold and bought in the temple—and overthrew the tables of the money-changers, and the seats of them that sold doves,

Mark 11:16. and would not suffer that any man should carry any vessel through the temple;

Luke 19:46. saying unto them, It is written, My house is the house of prayer.

Mark 11:17. And he taught

Matt. 21:13. and said unto them, It is written,

Mark 11:17, 18. is it not? My house shall be called of all nations the house of prayer.

But ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

Matt. 21: 14-17. And the blind and the lame came to him in the temple and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the

temple and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them,

Mark 11:19. and when even was come, he went out of the city

Matt. 21:17. into Bethany; and he lodged there.

CHAPTER III.

- The third day before the Passover. Lessons from the Withered Fig tree, and general remarks on the teaching of Jesus in the Temple, together with the effect upon his hearers.
- Mark 11: 20. And in the morning, as they passed by, they saw the fig tree dried up from the roots.
- Matt. 21: 20. And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!
- Mark 11: 21, 22. And Peter calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away. And Jesus answering,
- Matt. 21: 21. answered and said unto them,
- Mark 11: 22. Have faith in God.
- Matt. 21: 21. Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
- Mark 11:23. For verily I say unto you, that whoseever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things

which he saith shall come to pass, he shall have whatsoever he saith.

- Matt. 21: 22. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.
- Mark 11: 24–27. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses. And they come again to Jerusalem.
- Luke 21: 37, 38. And in the day-time he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives, and all the people came early in the morning to him in the temple for to hear him.
- Luke 19: 47, 48. And he taught daily in the temple, but the chief priests and the scribes and the chief of the people, sought to destroy him, and could not find what they might do, for all the people were very attentive to hear him.
- John 12:19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him!

CHAPTER IV.

The authority of Jesus questioned. Time not specified.

Luke	20	: 1.	And	it	came	to	pass	that	on	one	of
			those da	ays	,						

Matt. 21: 23. when he was come into the temple, Mark 11: 27. and as he was walking in the temple,

Luke 20: 1. as he taught the people, and preached the gospel,

Mark 11: 27. there come to him the chief priests and the scribes and the elders

Matt. 21: 23. of the people, . . . as he was teaching,

Luke 20: 2. and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority

Mark 11:28. to do these things?

Matt. 21: 24. And Jesus answered and said unto them, I also will ask you one thing.

Mark 11: 29. I will also ask of you one question,

Matt. 21:24. which if you tell me

Luke 20: 3. and answer me,

Matt. 21: 24, 25. I in likewise will tell you by what authority I do these things. The baptism of John, whence was it?

Luke 20: 4.. Was it from heaven, or of men?

Mark 11: 30, 31. Answer me. And they reasoned with themselves,

Matt. 21: 25. saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

Luke 20: 6. But and if

Matt. 21: 26. we shall say, Of men,

Luke 20: 6. all the people will stone us; for they be persuaded that John was a prophet.

Matt. 21: 26, 27. We fear the people, for all hold John as a prophet. And they answered Jesus and said, We cannot tell.

Mark 11:32. They feared the people; for all men counted John that he was a prophet, indeed;

Luke 20: 7. and they answered that they could not tell whence it was.

Mark 11: 33. And Jesus answering, saith unto them,

Neither do I tell you by what authority
I do these things.

Matt 21: 28-32. But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered, and said, I will not; but afterward he repented, and went. And he came to the second and said likewise. And he answered, and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the

kingdom of God before you, for John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward that ye might believe him.

CHAPTER V.

The Parable of the Wicked Husbandmen.

Luke 20: 9.	then began he to speak to the people
Mark 12: 1.	by parables.
Matt. 21:33.	Hear
Luke 20: 9.	this—
Matt. 21:33.	another parable. There was
	a certain man—
Matt. 21:33.	a certain householder-which planted
	a vineyard
Mark 12: 1.	and set a hedge,
Matt. 21:33.	and hedged it round
	about and digged a winepress in it.
Mark 12: 1.	And digged a place for the winefat and
	built a tower,
Luke 20: 9.	and let it forth—
Matt. 21:33.	let it out to hus-
	bandmen—and went into a far country
Luke 20:9, 1	10. for a long time. And at the season
Matt. 21:34.	when the time of the fruit drew near,
Luke 20:10.	he sent a servant to the husbandmen
	that they should give him of the fruit
	of the vineyard.

Mark 12: 2. He sent a servant that he might

receive from the husbandmen of the fruit.

Mark 12: 1. AND

- Luke 20:10. But the husbandmen,
- Mark 12: 3, 4. they caught him, and beat him, and sent him away empty.

 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head.
- Luke 20:11. And they beat him also, and entreated him shamefully and sent him away empty,
- Mark 12: 4. and shamefully handled.
- Luke 20:12. And again he sent a third; and they wounded him also and cast him out.
- Mark 12: 5. And again he sent another, and him they killed.
- Matt. 21: 34. He sent his servants to the husbandmen that they might receive the fruits
- Mark 12: 2. of the vineyard.
- Matt. 21: 35, 36. And the husbandmen took his servants and beat one and killed another, and stoned another. Again he sent other servants,
- Mark 12: 5. and many others,
- Matt. 21: 36. more than the first; and they did unto them likewise,
- Mark 12:5, 6. beating some and killing some. Having yet therefore one son, his well-beloved,
- Luke 20:13. then said the lord of the vineyard, What shall I do? I will send my beloved son.
- Mark 12: 6. He sent him also;
- Matt. 21: 37. but last of all, he sent unto them his son, saying,

Luke 20:13. It may be they will reverence him when they see him;

Mark 12: 6. they will reverence my son.

Luke 20:14. But when

Mark 12: 7. those husbandmen

Matt. 21:38. saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on his inheritance.

Mark 12: 7. and the inheritance shall be ours.

Matt. 21: 39. And they caught him, and cast him out of the vineyard, and slew him.

Luke 20:14, 15. They reasoned among themselves, saying, This is the heir; come let us kill him, that the inheritance may be ours. So they

Mark 12: 8. took him and killed him and cast him out of the vineyard.

Matt. 21: 40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Luke 20:15. What therefore shall the lord of the vineyard do unto them?

Matt. 21: 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons:

Mark 12: 9. he will come and destroy the husbandmen, and will give the vineyard unto others.

- Matt. 21: 42. Jesus saith unto them, Did ye never read in the Scriptures,
- Mark 12:10. and have ye not read this Scripture,
- Matt. 21: 42, 43. The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore, say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
- Luke 20:16, 17. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
- Matt. 21: 44. And whosoever shall fall on this stone shall be broken;
- Luke 20:18, 19. whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.

 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people, for they perceived that he had spoken this parable against them.
- Mark 12:12. And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them.

 And they left him, and went their way.

CHAPTER VI.

The Parables of the Marriage of the King's Son and of the Wedding Garment.

Matt. 22: 1-8. And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding. And they would not come.

Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

But they made light of it, and went their ways; one to his farm, another to his merchandise; and the remnant took his servants and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Matt. 22: 9-14. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Matt. 21: 45, 46. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER VII.

- Jesus puts the Pharisees and Herodians to silence by his answer to their question, "Is it lawful for us to give Tribute unto Cæsar or no?"
- Matt. 22:15. Then went the Pharisees and took counsel how they might entangle him in his talk.
- Luke 20: 20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
- Matt. 22:16. And they sent out unto him their disciples with the Herodians.
- Mark 12:13, 14. They send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him,
- Luke 20:21. and they asked him, saying,
- Mark 12:14. Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth.
- Luke 20:21. We know that thou sayest and teach-

est rightly, neither acceptest thou the person of any, but teachest the way of God truly.

Matt. 22:17. Tell us therefore, what thinkest thou?

Luke 20: 22. Is it lawful for us to give tribute unto Cæsar, or no?

Mark 12:15. Shall we give or shall we not give?

Matt. 22: 18. But Jesus perceived their wickedness and

Luke 20:23. their craftiness, and

Mark 12:15. he, knowing their hypocrisy, said unto them,

Matt. 22:18. Why tempt ye me, ye hypocrites?

Luke 20: 24. Show me a penny;

Matt. 22:19. show me the tribute-money.

Mark 12:15, 16. Why tempt ye me? Bring me a penny that I may see it. And they brought it;

Matt. 22: 19, 20. they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

Luke 20: 24. Whose image and superscription hath it? They answered,

Mark 12:16, 17. and they said unto him, Cæsar's.

And

Matt. 22: 21. then,

Mark 12:17. Jesus answering, said unto them,

Matt. 22: 21. Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's.

Luke 20: 26. And .

Matt. 22: 22. when they had heard these words,

Luke 20: 26. they marveled at his answer and held their peace. And they could not take hold of his words before the people.

Mark 12:17. And they marveled at him,

Matt. 22: 22. and left him and went their way.

CHAPTER VIII.

Jesus answers the Sadducees on the subject of the Resurrection from the Dead.

Mark 12:18. THEN come unto him

Luke 20: 27. certain of the Sadducees, which deny that there is any resurrection.

Matt. 22: 23. The same day came to him the Sadducees, which say that there is no resurrection,

Luke 20: 27, 28. and they asked him, saying, Master,
Moses wrote unto us, If any man's
brother die, having a wife, and he die
without children,

Mark 12:19. and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Matt 22:24. Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Mark 12: 20. Now there were

Luke 20: 29. therefore,

Matt. 22: 25. with us seven brethren.

Luke 20: 29. And the first took a wife,

Matt. 22: 25. and when he had married a wife, deceased,

Luke 20:29. and died without children;

Mark 12: 20. and dying left no seed;

Matt. 22: 25. and having no issue, left his wife unto his brother.

Mark 12: 21. And

Matt. 22: 26. likewise, the second also,

Luke 20:30. took her to wife, and he died childless;

Mark 12: 21. neither left he any seed. And the third likewise

Luke 20: 31. took her, and in like manner the seven also,

Matt. 22:26. unto the seventh.

Mark 12: 22. And the seven had her

Luke 20:31. and they left no children, and died;

Mark 12: 22. and left no seed.

Matt. 22: 27, 28. And last of all the woman died also.

Therefore in the resurrection,

Luke 20:33. whose wife of them is she?

Mark 12: 23. When they shall rise, whose wife shall she be

Matt. 22:28. of the seven? for they,

Mark 12: 23. the seven,

Matt. 22: 28. all had her

Luke 20:33. to wife.

Mark 12: 24. And Jesus answering,

Matt. 22: 29, 30. answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection,

Mark 12:25. when they shall rise from the dead, they neither marry, nor

are given in marriage, but are as the angels

Matt. 22:30. of God

Mark 12:25. which are in heaven.

Luke 20: 34-36. The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.

Matt. 22:31. But

Luke 20: 37. now,

Matt. 22:31. as touching the resurrection of the dead,

Mark 12:26. and as touching the dead, that they rise,

Matt. 22:31. have ye not read that which was spoken unto you by God

Mark 12: 26. in the book of Moses? how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

Luke 20: 37. That the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

Matt. 22:32. God is not the God of the dead, but of the living.

Mark 12: 27. He is not the God of the dead, but the God of the living.

Mark 12: 24. Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

Luke 20:38. For he is not a God of the dead, but of the living; for all live unto him.

Mark 12: 27. Ye therefore do greatly err.

Matt. 22:33. And when the multitude heard this, they were astonished at his doctrine.

CHAPTER IX.

Jesus answers the Scribes, as to which is the "first commandment of all;" and inquires of them, "What think ye of Christ whose Son is he?"

Matt. 22:34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Mark 12: 28. And

Matt. 22:35. then, one of them, which was a lawyer,

Mark 12: 28. one of the scribes, came, and having heard them reasoning together, and perceiving that he had answered them well,

Matt. 22: 35, 36. asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

Mark 12: 28. Which is the first commandment of all?

Matt. 22: 37. Jesus said unto him,

Mark 12: 29, 30. and answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

Matt. 22: 38, 39. This is the first and great commandment. And the second is like unto it,

Mark 12:31. namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

Matt. 22: 40. On these two commandments hang all the law and the prophets.

Mark 12: 32, 34. And the scribe said unto him, Well,
Master, thou hast said the truth, for
there is one God; and there is none
other but he. And to love him with all
the heart, and with all the understanding, and with all the soul, and with all
the strength, and to love his neighbor as
himself, is more than all whole burntofferings and sacrifices. And when Jesus
saw that he answered discreetly, he said
unto him, Thou art not far from the
kingdom of God.

Luke 20: 39. Then certain of the scribes answering, said, Master, thou hast well said.

Mark 12:34. And no man after that durst ask him any question.

Luke 20: 40. After that they durst not ask him any question at all.

Matt. 22:41. While the Pharisees were gathered together, Jesus asked them,

Mark 12:35. while he taught in the temple,

Matt. 21: 42. saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David.

Mark 12: 35. And Jesus answered, and

Matt. 21: 43. he saith unto them, How then doth David in spirit call him Lord?

Luke 20:41. And he said unto them,

Mark 12: 35. How say the scribes that Christ is the son of David?

Luke 20:41. How say they that Christ is David's son?

Mark 12: 36. For David himself said by the Holy Ghost,

Luke 20: 42. in the book of Psalms,

Matt. 21: 43, 44. saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Mark 12: 37. David therefore himself calleth him Lord.

Luke 20:44. How

Mark 12: 37. and whence is he then his son?

Matt. 21: 45, 46. If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Mark 12:37. And the common people heard him gladly.

CHAPTER X.

Jesus denounces the Scribes and Pharisees as Hypocrites; and commends the Widow's Gift.

Matt. 23: 1-10. Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even

Matt. 23: 10-19. Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Matt. 23: 20-29. Whose therefore shall swear by the altar, sweareth by it, and by all things thereon. And whose shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees,

Matt. 23: 29–39. hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from eity to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would Matt. 23:39. not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord!

Mark 12:38. And

Luke 20:45. then in the audience of all the people,

Mark 12:38. he said unto them,

Luke 20: 45. (his disciples,)

Mark 12:38. in his doctrine, Beware of the scribes

Luke 20:46. which desire to walk in long robes;

Mark 12:38. which love to go in long clothing,

Luke 20:46. and love greetings in the markets.

Mark 12:38. and salutations in the market-places,

Luke 20:46. and the highest,

Mark 12: 39. chief seats in the synagogues,

Luke 20: 46. and the chief.

Mark 12: 39. uppermost rooms at feasts;

Luke 20: 47. which devour widows' houses, and for a show,

Mark 12: 40. and for a pretence, make long prayers: these shall receive greater damnation;

Luke 20:47. the same shall receive greater damnation.

Mark 12:41. And Jesus sat over against the treasury and beheld how the people cast money into the treasury: and many that were rich cast in much.

Luke 21:1. And he looked up and saw the rich men casting their gifts into the treasury.

Mark 12: 42. And there came a certain poor widow,

and she threw in two mites which make a farthing.

- Luke 21:2. And he saw also a certain poor widow casting in thither two mites.
- Mark 12: 43, 44. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.
- Luke 21:3, 4. And he said, Of a truth, I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

CHAPTER XI.

Certain Greeks desire to see Jesus, and hr, answering them, declures that "the hour is come that the Son of Man should be glorified," and shows the effect of believing on him. Also general observations upon the results of his teaching.

John 12: 20-27. And there were certain Greeks among them that came up to worship at the feast.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

Now is my soul troubled; and what shall I say? Father, save me from this

John 12: 27-34. hour: but for this cause came I unto this hour. Father glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

- John 12:44. Jesus cried and said,
- John 12:46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.
- John 12: 44, 45. He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me.
- John 12:35, 36. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in

darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

John 12: 47-50. And, if any man hear my words, and believe not, I judge him not: for I came, not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

John 12: 36-41. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him, that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor under-

stand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

John 12: 42, 43. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.

CHAPTER XII.

- Jesus foretells the destruction of the Temple, and answers the inquiry of the disciples, "What shall be the sign when all these things shall be fulfilled, and of thy coming, and of the end of the world."
- Matt. 24: 1. And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple.
- Mark 13: 1. And as he went out,
- Luke 21: 5, 6. and as some spake of the temple, how it was adorned with goodly stones and gifts, he said. As for these things which ye behold, the days will come in the which there shall not be left one stone upon another that shall not be thrown down.
- Matt. 24: 2. And Jesus said unto them, See ye not all these things? Verily I say unto you,

 There shall not be left here one stone upon another that shall not be thrown down.
- Mark 13:1, 2. One of his disciples saith unto him,
 Master, see what manner of stones and
 what buildings are here! And Jesus
 answering, said unto him, Seest thou
 these great buildings? there shall not be
 left one stone upon another, that shall not
 be thrown down.

Matt. 24: 3. And as he sat upon the Mount of Olives,

Mark 13: 3. over against the temple,

Matt. 24: 3. the disciples,

Mark 13: 3. Peter and James and John and Andrew,

Matt. 24: 3. came unto him privately.

Luke 21: 7. And they asked him,

Mark 13: 3. privately,

Luke 21: 7. saying, Master, but when shall these things be? And what sign will there be when these things shall come to pass?

Matt. 24: 3. Tell us, when shall these things be?

Mark 13: 4. And what shall be the sign when all these things shall be fulfilled?

Matt. 24: 3. And what shall be the sign of thy coming, and of the end of the world?

Mark 13: 5, 6. And Jesus answering them, began to say, Take heed lest any man deceive you.

For many shall come in my name, saying,
I am Christ; and shall deceive many.

Matt. 24: 4. And Jesus answered,

Luke 21: 8. and he said

Matt. 24: 4. unto them,

Luke 21: 8. Take heed that ye be not deceived:

Matt. 24: 4. take heed that no man deceive you.

Luke 21: 8. For many shall come in my name, saying, I am Christ; and the time draweth near;

Mark 13: 6. and shall deceive many.

Luke 21: 8. Go ye not therefore after them.

Matt. 24. 6. And ye shall hear of wars and rumors of wars.

Luke 21: 9. But when ye shall hear of wars,

Mark 13: 7. and rumors of wars,

Luke 21: 9. and commotions, be not terrified:

Matt. 24: 6. see that ye be not troubled, for all these things must

Luke 21: 9. first come to pass;

Matt. 24: 6. but the end is not yet.

Mark 13: 7. Be ye not troubled, for such things must needs be;

Luke 21: 9. but the end is not by and by-

Mark 13: 7. the end shall not be yet.

Mark 13: 8. For,

Luke 21:10. then said he unto them, Nation shall rise against nation, and kingdom against kingdom.

Mark 13: 8. And there shall be

Luke 21:11. great earthquakes

Mark 13: 8. in divers places,

Matt. 24: 7. and there shall be famines and pestilences

Mark 13: 8. and troubles;

Luke 21:11. and fearful sights and great signs shall there be from heaven.

Matt. 24: 8. All these are the

Mark 13: 8. beginnings of sorrows.

Luke 21:12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

Mark 13: 9. But take heed to yourselves; for

Matt. 24: 9. then shall they deliver you up to be afflicted, and shall kill you;

- Mark 13: 9. they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings, for my sake;
- Matt. 24: 9. and ye shall be hated of all nations for my name's sake.
- Luke 21:13. And it shall turn to you for a testimony,
- Mark 13: 9-11. for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.
- Luke 21:14, 15. Settle it therefore in your hearts not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- Mark 13:12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.
- Matt. 24:10. And then shall many be offended, and shall betray one another, and shall hate one another.
- Luke 21:16, 17. And ye shall be betrayed both by parents and brethren and kinsfolks and

friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake.

Matt. 24: 10-12. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

Luke 21:18. But there shall not a hair of your head perish;

Mark 13:13. but he that shall endure unto the end, the same shall be saved.

Matt. 24: 14. And this gospel of the kingdom, shall be preached in all the world, for a witness unto all nations; and then shall the end come.

Luke 21:19. In your patience possess ye your souls.

Mark 13:14. But when ye

Matt. 24:15. therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place—

Mark 13:14. standing where it ought not-

Matt. 24:15. (whoso

Mark 13: 14. that readeth

Matt. 24: 15. let him understand),

Luke 21: 20, 21. and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Matt. 24:16. Then let them which be in Judea, flee into the mountains.

- Mark 13: 15, 16. And let him that is on the house-top, not go down into the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment.
- Matt. 24: 17, 18. Let him which is on the house-top, not come down to take anything out of his house, neither let him which is in the field return back to take his clothes.
- Luke 21: 22-24. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- Matt. 24: 20, 21. But pray ye that your flight be not in the winter, neither on the Sabbath day; for there shall be great tribulation.
- Mark 13:19. For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be—
- Matt. 24: 21, 22. such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened,

- Mark 13: 20. except that the Lord had shortened those days,
- Matt. 24: 22. there should no flesh be saved—
- Mark. 13: 20. no flesh should be saved. But for the elect's sake, whom he hath chosen, he hath shortened the days;
- Matt. 24: 22. for the elect's sake those days shall be shortened.
- Mark 13: 21. And then if any man shall say to you, Lo! here is Christ; or lo, he is there; believe him not.
- Matt. 24: 23, 24. Then if any man shall say unto you,
 Lo, here is Christ, or there; believe it not.
 For there shall arise false Christs and
 false prophets, and shall show great
 signs and wonders; insomuch that, if it
 were possible, they shall deceive the very
 elect.
- Mark 13: 22, 23. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible even the elect. But take ye heed; behold, I have foretold you all things;
- Matt. 24: 25, 28. behold, I have told you before.

 Wherefore if they shall say unto you,
 Behold, he is in the desert; go not forth.
 Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shincth even unto the west; so shall also the coming of the Son of man be. For wheresoever the

carcass is there will the eagles be gathered together.

Mark 13: 24. But in those days, after that tribulation, Matt. 24: 29. immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken

- Luke 21: 25, 26. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.
- Mark 13: 25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
- Matt. 24:30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn.
- Mark 13: 26. And then shall they see the Son of man coming in the clouds

Matt. 24:30. of heaven;

Luke 21:27. coming in a cloud,

Mark 13: 26. with great power

Matt. 24:30. and great glory.

Mark 13: 27. And then shall he send his angels

Matt. 24:31. with a great sound of a trumpet, and

they shall gather together his elect from the four winds;

Mark 13: 27. from the uttermost part of the earth to the uttermost part of heaven;

Matt. 24:31. from one end of heaven to the other.

Luke 21: 28, 29. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable.

Mark 13: 28. Now learn a parable of the fig tree.

When her branch is yet tender, and putteth forth leaves, ye know that summer is near.

Luke 21:29. Behold the fig tree and all the trees;

Matt. 24:32. when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh;

Luke 21:30. when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Matt. 24:33. So likewise ye, when ye shall see all these things

Luke 21:31. come to pass,

Mark 13: 29. in like manner

Luke 21:31. know ye that the kingdom of God is nigh at hand;

Mark 13: 29. know that it is nigh-

Matt. 24:33. it is near, even at the doors.

Mark 13: 30. Verily I say unto you, that this generation shall not pass

Luke 21: 32. away,

Mark 13:30. till all these things be done;

Luke 21:32. till all be fulfilled.

Matt. 24: 35.

Mark 13:31.

Luke 21:33.

Heaven and earth shall pass away, but my words shall not pass away.

Mark 13: 32. But

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;

up. Therefore be ye also ready; for in such an hour as ye think not the Son of

Matt. 24: 36-44. no, not the angels of heaven, but my Father only. But as the days of Noe were. so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken

man cometh.

Mark 13: 33. Take ye heed, watch and pray; for ye know not when the time is.

Luke 21:34, 35. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

Mark 13: 34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Matt. 24: 45-51. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

Mark 13: 35-37. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch.

Luke 21:36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

5

CHAPTER XIII.

The Parables of the Ten Virgins, of the Talents, and of the Sheep and Goats.

Matt. 25: 1-10. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Matt. 25: 11-13. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

The Parable of the Talents.

Matt. 25: 14-20. For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Matt. 25: 21-28. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

Matt. 25: 29, 30. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The Separation of the Sheep from the Goats.

Matt. 25: 31–37. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and

Matt. 25: 38-46. gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XIV.

- Two days before the feast of the Passover, the Jews consult how they may "take Jesus by subtlety and kill him."
- Luke 22: 1. Now the feast of unleavened bread drew nigh which is called the pass-over.
- Mark 14:1, 2. (After two days was the feast of the passover, and of unleavened bread.)

 And the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people.
- Matt. 26: 1-3. And it came to pass when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests and the scribes, and the elders of the people unto the palace of the high priest, who was called Caiaphas.
- Luke 22: 2. And the chief priests and scribes sought how they might kill him,
- Matt. 26: 4, 5. and consulted that they might take

Jesus by subtlety, and kill him. But they said, Not on the feast-day, lest there be an uproar among the people.

Luke 22: 2. For they feared the people.

CHAPTER XV.

The feast in the house of Simon the Leper, in Bethany. Mary anoists the feet of Jesus; his Disciples murmur against her and he publicly rebukes them, and especially Judas Iscariot, who goes out and covenants to betray him.

Matt. 26: 6. Now when Jesus was in Bethany,

John 12: 2. there they made him a supper

Matt. 26: 6. in the house of Simon the Leper.

John 12: 2. And Martha served; but Lazarus was one of them that sat at the table with him.

John 12: 9-11. Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away and believed on Jesus.

Mark 14: 3. And being in Bethany, in the house of Simon the Leper, as he sat at meat,

Matt. 26: 7. there came unto him a woman,

John 12: 3. Mary,

Matt. 26: 7. having an alabaster box of very precious ointment;

Mark 14: 3. having an alabaster box of ointment

of spikenard, very precious. And she brake the box, and

- John 12: 3. then took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair;
- Matt. 26: 7. and poured it on his head, as he sat at meat.
- John 12: 3. And the house was filled with the odor of the ointment.
- Mark 14:4,5. And there were some that had indignation within themselves and said, Why was this waste of the ointment made?

 For it might have been sold for more than three hundred pence, and have been given to the poor.
- Matt. 26: 8, 9. But when his disciples saw it, they had indignation, saying. To what purpose is this waste? for this ointment might have been sold for much and given to the poor.
- John 12:4-6. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Mark 14: 5. And they murmured against her.

Matt. 26:10. When Jesus understood it,

John 12: 7. then said Jesus,

- Matt. 26: 10. unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
- Mark 14: 6. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.
- John 12: 7. Let her alone; against the day of my burying hath she kept this.
- Mark 14:7, 8. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying.
- Matt. 26:12, 13. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her.
- Mark 14: 9. Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.
- Luke 22: 3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
- Mark 14: 10. And
- Matt. 26:14. then one of the twelve, called Judas Iscariot, went unto the chief priests

Mark 14:10. to betray him unto them.

Luke 22: 4. And he went his way, and communed with the chief priests and captains how he might betray him unto them;

Matt. 26:15. and said unto them, What will ye give me, and I will deliver him unto you?

Mark 14: 11. And when they heard it, they were glad and promised,

Luke 22: 5. and covenanted to give him money.

Matt. 26: 15. And they covenanted with him for thirty pieces of silver.

Luke 22: 6. And he promised,

Matt. 26:16. and from that time he sought opportunity to betray him.

Mark 14:11. And he sought how he might conveniently betray him

Luke 22: 6. unto them in the absence of the multitude.

CHAPTER XVI.

Jesus sends his Disciples to make preparation for the Feast.

- Luke 22: 7. Then came the day of unleavened bread when the passover must be killed.
- Matt. 26: 17. Now the first day of the feast of unleavened bread—
- Mark 14:12. when they killed the passover—
- Matt. 26:17. the disciples came to Jesus,
- Mark 14:12. and his disciples said unto him, Where wilt thou that we go and prepare
- Matt. 26:17. for thee to eat,
- Mark 14:12. that thou mayest eat the passover?
- Mark 14:13. And he sendeth forth two of his disciples.
- Luke 22: 8-10. He sent Peter and John, saying, Go and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them,
- Mark 14:13. Go ye into the city and,
- Luke 22:10. behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water.
- Matt. 26:18. Go into the city, to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples.

Mark 14:13. Follow him;

Luke 22: 10-11. follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

Mark 14: 14-16. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room, furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them.

Matt. 26:19. And the disciples did as Jesus had appointed them; and they made ready the passover.

CHAPTER XVII.

- A strife occurring among the Disciples as they sit down to eat, as to which should be accounted the greatest, Jesus rebukes them, after distributing the first cup, by washing their feet himself, and then explains his action.
- John 13: 1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
- Mark 14:17. And in the evening he cometh with the twelve.
- Luke 22:14. And when the hour was come he sat down, and the twelve apostles with him.
- Luke 22: 24. And there was also a strife among them, which of them should be accounted the greatest.
- Matt. 26: 20. Now when the even was come he sat down with the twelve,
- Luke 22:15-18. and he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and

said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

John 13: 2-10. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him);

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet.

Jesus answered him. If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is John 13: 10-17. clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

Luke 22: 25-28. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in

- Luke 22: 29, 30. my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.
- John 13:18-20. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

CHAPTER XVIII.

Jesus declares that one of the Disciples shall betray him.

- John 13: 21. When Jesus had thus said,
- Mark 14:18. and as they sat and did eat,
- John 13: 21. he was troubled in spirit, and testified, and said,
- Luke 22: 21. But, behold, the hand of him that betrayeth me is with me on the table.
- John 13:21. Verily, Verily, I say unto you, that one of you shall betray me—
- Mark 14:18. one of you which eateth with me shall betray me.
- Luke 22: 22. And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed.
- Mark 14:19. And they began to be sorrowful.
- Matt. 26: 22. And they were exceeding sorrowful, and began every one of them to say unto him,
- Mark 14:19. one by one, Is it I?
- Matt. 26: 22. Lord, is it I?
- Mark 14:19, 20. and another said, Is it I? And he

answered and said unto them, It is one of the twelve, that dippeth with me in the dish:

- Matt. 26: 23. he that dippeth his hand with me in the dish, the same shall betray me.
- Mark 14:21. The Son of man indeed goeth as it is written of him; but woe to that man by whom the Son of man is betrayed!

 Good were it for that man if he had never been born;
- Matt. 26: 24. it had been good for that man if he had not been born.
- John 13: 22. Then the disciples looked one on another, doubting of whom he spake.
- Luke 22:23. And they began to inquire among themselves, which of them it was that should do this thing.
- John 13: 23-26. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beekoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
 - Matt. 26: 25. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

John 13: 27-36. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord whither goest thou?

Jesus answered him, Whither f go,

John 13: 36-38. thou canst not follow me now; but thou shalt follow me afterwards.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIX.

The Institution of the Lord's Supper, and the discourse of Jesus, in which he promises that the Comforter shall come.

Matt. 26: 26. And as they were eating, Jesus took bread,

Luke 22: 19. and gave thanks,

Matt. 26: 26. and blessed it, and brake it, and gave it

Luke 22:19. unto them,

Matt. 26: 26. (to the disciples), and said, Take, eat; this is my body,

Luke 22: 19. this is my body which is given for you; this do in remembrance of me.

Matt. 26: 27. And

Luke 22: 20. likewise also,

Matt. 26: 27. he took the cup,

Luke 22: 20. after supper,

Matt. 26: 27. and gave thanks.

Mark 14: 23. And when he had given thanks, he gave it to them,

Matt. 26: 27. saying, Drink ye all of it.

Luke 22: 20. This cup is the new testament in my blood, which is shed for you.

Mark 14: 23-25. And they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no

more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Matt. 26: 28, 29. For this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

John 14: 1-8. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so

John 14: 9-18. long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless; I will come to you. Yet a little while, and the

John 14:19-27. world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will

manifest myself to him.

Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye

John 14: 28-31. have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XX.

As they prepare to leave the supper-table, Jesus continues his discourse, with the Allegory of the Vine and its branches.

John 15: 1-8. I AM the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; John 15: 9-19. so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are

John 15: 19-27. not of the world, but I have chosen you out of the world, therefore the world, hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

John 16:1, 2. These things have I spoken unto you, that ye should not be offended. They

John 16: 2-13. shall put you out of the synagogues:
yea, the time cometh, that whosoever
killeth you will think that he doeth God
service. And these things will they do
unto you, because they have not known
the Father, nor me. But these things
have I told you, that when the time shall
come, ye may remember that I told you of
them. And these things I said not unto
you at the beginning, because I was with
you. But now I go my way to him that
sent me; and none of you asketh me,
Whither goest thou? But because I
have said these things unto you, sorrow
hath filled your heart.

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoJohn 16: 13-21. ever he shall hear, that shall he speak:

and he will show you things to come.

He shall glorify me: for he shall receive
of mine, and shall show it unto you.

All things that the Father hath are
mine: therefore said I, that he shall
take of mine, and shall show it unto you.

A little while and ye shall not see me:
and again, a little while, and ye shall see
me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament. but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, John 16: 21-30. she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

John 16: 31-33. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XXI.

Jesus prays for his Disciples.

John 17: 1-8. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all fiesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they

John 17:8-17. have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and-I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

John 17: 18-26. As thou hast sent me into the world, even so I have also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XXII.

Leaving the supper-room, Jesus and his Disciples go to the Mount
of Olives, and on the way he again warns Peter that he will
deny him.

Matt. 26:30. And when they had sung a hymn, they went out into the Mount of Olives.

Mark 14: 27. And

Matt. 26:31. then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

Mark 14:28. But after that I am risen

Matt. 26: 32. again, I will go before you into Galilee.

Mark 14: 29. But Peter

Matt. 26:33. answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended;

Mark 14: 29, 31. although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all;

Matt. 26:35. all the disciples.

Matt. 26: 34, 35. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee.

Luke 22: 31-38. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren.

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold here are two swords. And he said unto them, It is enough.

CHAPTER XXIII.

Jesus' Agony and Prayer in the Garden.

- John 18: 1. When Jesus had spoken these words he went forth with his disciples over the brook Cedron.
- Luke 22:39. And he came out, and went, as he was wont, to the Mount of Olives,
- John 18: 1. where was a garden, into the which he entered, and his disciples
- Luke 22:39. also followed him;
- Mark 14: 32. and they came to a place which was named Gethsemane.*
- John 18: 2. And Judas also, which betrayed him, knew the place; for Jesus ofttimes resorted thither with his disciples.
- Matt. 26: 36. Then cometh Jesus with them unto a place called Gethsemane,
- Mark 14:32. and he saith to his disciples, Sit ye here, while I shall pray;
- Matt. 26: 36, 37. sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee,
- Mark 14:33. (he taketh with him Peter and James and John), and began to be sore amazed;
- Matt. 26: 37. and began to be sorrowful,

Mark 14:33. and to be very heavy.

Luke 22: 40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

Mark 14: 34. And

Matt. 26:38. then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Mark 14: 35. And he went forward a little

Matt. 26: 39. further,

Luke 22:41. and he was withdrawn from them about a stone's cast, and kneeled down,

Matt. 26:39. and fell on his face

Mark 14: 35. on the ground, and prayed,

Luke 22: 42-44. saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine, be done. And there appeared an angel unto him from heaven strengthening him. And being in an agony he prayed more earnestly,

Mark 14: 35, 36. that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt.

Matt. 26:39. O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

Luke 22: 44, 45. And his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer and was come to his disciples, he found them sleeping for sorrow.

Matt. 26: 40. And he cometh unto the disciples and findeth them asleep,

Luke 22:46. and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Mark 14: 37. And he saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

Matt. 26: 40. What! could ye not watch with me one hour?

Mark 14:38. Watch ye and pray, lest ye enter into temptation.

Matt. 26: 41. Watch and pray that ye enter not into temptation; the spirit indeed is willing,

Mark 14:38, 39. truly is ready, but the flesh is weak.

And again he went away

Matt. 26: 42. the second time and prayed,

Mark 14:39. and spake the same words,

Matt. 26: 42. saying, O, my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Mark 14: 40. And when he returned,

Matt. 26: 43. he came and

Mark 14: 40. he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

Matt. 26: 44. And he left them and went away again and prayed the third time, saying the same words,

Mark 14:41. And

Matt. 26: 45. then cometh he to his disciples

Mark 14: 41. the third time, and saith unto them, Sleep on now and take your rest;

Matt. 26: 45. behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Mark 14: 41, 42. It is enough, the hour is come: behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

Matt. 26:46. Rise, let us be going: behold he is at hand that doth betray me.

Mark 14:43. And immediately, while he yet spake,

Matt. 26: 47. lo, Judas, one of the twelve, came, and with him

Luke 22: 47. behold a multitude,

Mark 14:43. a great multitude with swords and staves, from the chief priests and the scribes, and the elders

Matt. 26: 47. of the people.

CHAPTER XXIV.

Judas betrays Jesus.

John 18: 3-9. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if, therefore, ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Luke 22:47. And he that was called Judas, one of the twelve, went before them and drew near unto Jesus to kiss him.

Mark 14:44. And

	200				
Matt. 26:48.	now he that betrayed him				
Mark 14: 44.	had given them a token—				
Matt. 26:48.	gave them a sign—saying, Whomso				
	ever I shall kiss that same is he.				
Mark 14:44.	Take him,				
Matt. 26:48.	hold him fast,				
Mark 14: 44.	and lead him away safely.				
Matt. 26: 49.	And forthwith he came to Jesus.				
Mark 14: 45.	And as soon as he was come, he goeth				
	straightway to him, and saith, Master,				
	Master,				
Matt. 26: 49.	Hail, Master! and kissed him.				
Luke 22:48.	But Jesus said unto him, Judas, be-				
	trayest thou the Son of man with a kiss?				
Matt. 26:50.	And Jesus said unto him, Friend,				
	wherefore art thou come? Then came				
	they,				
Mark 14:46.	and they laid their hands				
Matt. 26:50.	on Jesus and took him.				
Luke 22:49.	When they which were about him				
	saw what would follow, they said unto				
	him, Lord, shall we smite with the				
	sword?				
Matt. 26: 51.	And, behold,				
	then, Simon Peter,				
	one of them which were with Jesus,				
	and one of them that stood by,				
John 18:10.	0				
Matt. 26: 51.	stretched out his hand and drew his				
	sword, and struck a servant of the high				

priest;

John 18:10. drew it, and smote the high priest's servant and cut,

Matt. 26:51. and smote off his ear,

Luke 22:50. his right ear.

John 18:10. The servant's name was Malchus.

Luke 22:51. And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.

John 18:11. Then said Jesus unto Peter, Put up thy sword into the sheath;

Matt. 26: 52-54. put up again thy sword into his place. For all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?

John 18:11. The cup which my Father hath given me, shall I not drink it?

Luke 22: 52. Then

Matt. 26: 55. in that same hour, said Jesus to the multitudes,

Luke 22:52. unto the chief priests and captains of the temple and the elders, which were come to him.

Mark 14:48. and Jesus answered and said unto them,

Matt. 26: 55. Are ye come out as against a thief, with swords and

Mark 14:48. with staves,

Matt. 26:55. for to take me?

Luke 22:53. Be ye come out as against a thief, with swords and staves?

Matt. 26: 55. I sat daily with you teaching in the temple, and ye laid no hold on me.

Luke 22:53. When I was daily with you in the temple

Mark 14: 49. teaching,

Luke 22:53. ye stretched forth no hands against me,

Mark 14: 49. and ye took me not: but the Scriptures must be fulfilled;

Luke 22:53. . . . this is your hour and the power of darkness.

Matt. 26: 56. But all this was done that the Scriptures of the prophets might be fulfilled.

Mark 14: 50. And

Matt. 26:56. then all the disciples forsook him;

Mark 14: 50-52. they all forsook him and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; and he left the linen cloth, and fled from them naked.

CHAPTER XXV.

Peter three times Denies his Lord.

John 18: 12-14. Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas, first; for he was father-in-law to Caiaphas, which was the high priest that same year.

Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

Matt. 26: 57. And

Luke 22:54. then took they him,

Mark 14:53. and they led Jesus away to the high priest.

Matt. 26:57. They that had laid hold on Jesus, led him away to Caiaphas, the high priest,

Luke 22:54. and brought him into the high priest's house.

Mark 14:53. and

Matt. 26: 57. where,

Mark 14:53. with him were assembled all the chief priests and the elders and the scribes.

John 18:15. And Simon Peter followed Jesus

Matt. 26:58. (but Peter followed him afar off) unto the high priest's palace,

John 18:15, 16. and so did another disciple; that disciple was known unto the high priest,

and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter,

Mark 14:54, even into the palace of the high priest.

Luke 22:55. And when they had kindled a fire in the midst of the hall and were set down together, Peter

Matt. 26:58. went in and

Luke 22:55. sat down among them,

Matt. 26:58. with the servants, to see the end,

Mark 14:54. and warmed himself at the fire.

Luke 22:56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

Mark 14: 66, 67. And as Peter was beneath in the palace, there cometh one of the maids of the high priest, and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Matt. 26: 69. Now Peter sat without in the palace, and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

John 18:17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?

Matt. 26:70. But

John 18:17. he saith I am not.

Luke 22:57. And he denied him;

Matt. 26:70. he denied before them all,

Luke 22:57. saying, Woman, I know him not,

Matt. 26:70. I know not what thou sayest.

Mark 14:68. But he denied, saying, I know not, neither understand I what thou sayest.

And he went out into the porch, and the cock crew.

John 18:18. And the servants and officers stood there who had made a fire of coals, for it was cold, and they warmed themselves.

Matt. 26:71. And when he

John 18:18. (Peter)

Matt. 26:71. was gone out into the porch,

John 18:18. and . . . stood with them and warmed himself,

Matt. 26: 71. another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

Mark 14: 69. And a maid saw him again, and began to say to them that stood by, This is one of them.

John 18: 25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples?

Luke 22:58. And after a little while another saw him and said, Thou art also of them. And Peter said, Man, I am not.

Mark 14:70. And he denied it again,

Matt. 26: 72. with an oath.

John 18:25. He denied it, and said, I am not,

- Matt. 26: 72. I do not know the man.
- Luke 22:59. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.
- Matt. 26:73. And after a while came unto him, they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.
- Mark 14: 70. And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto.
- John 18: 26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- Mark 14:71. But
- John 18:27. Peter then denied again,
- Luke 22: 60. and Peter said, Man, I know not what thou sayest.
- Matt. 26: 74. Then began he to curse and to swear, saying, I know not the man.
- Mark 14:71. He began to curse and to swear, saying, I know not this man of whom ye speak.
- Luke 22: 60. And immediately while he yet spake the čock crew
- Mark 14:72. the second time.
- Luke 22: 61. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord

- Matt. 26: 75. Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.
- Mark 14:72. And Peter called to mind the word that Jesus said unto him,
- Luke 22:61. how he had said unto him, Before the cock crow thou shalt deny me thrice;
- Mark 14:72. before the cock crow twice, thou shalt deny me thrice.
- Luke 22:62. And Peter went out,
- Mark 14:72. and when he thought thereon, he wept.
- Matt. 26:75. And he went out and wept bitterly.

CHAPTER XXVI.

The trial of Jesus before Caiaphas.

John 18: 19-24. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

Mark 14:55. And

Matt. 26: 59. now the chief priests, and elders and all the council,

Mark 14: 55. sought for witness,

Matt. 26: 59, 60. sought false witness against Jesus, to put him to death. But found none; yea,

though many false witnesses came, yet found they none.

Mark 14:56. For many bare false witness against him, but their witness agreed not together.

Matt. 26: 60, 61. At the last came two false witnesses and said, This fellow said, I am able to destroy the temple of God and to build it in three days.

Mark 14: 57-59. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

Matt. 26:62. And the high priest arose

Mark 14:60. and . . . stood up in the midst, and asked Jesus, saying

Matt. 26: 62, 63. unto him, Answerest thou nothing?

What is it which these witness against thee? But Jesus held his peace,

Mark 14: 61. and answered nothing.

Matt. 26: 63. And

Mark 14:61. again the high priest

Matt. 26: 63. answered and

Mark 14:61. asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Matt. 26: 63, 64. I adjure thee by the living God, that thou tell us whether thou be the Christ,

the Son of God. Jesus saith unto him, Thou hast said.

- Mark 14:62. And Jesus said, I am; and
- Matt. 26: 64, 65. nevertheless I say unto you, Hercafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy.
- Mark 14: 63, 64. What need we any further witnesses? Ye have heard the blasphemy, what think ye?
- Matt. 26: 66. They answered and said, He is guilty of death.
- Mark 14: 64. And they all condemned him to be guilty of death.
- Matt. 26: 67. Then did they spit in his face, and buffeted him.
- Luke 22: 63. And the men that held Jesus mocked him, and smote him.
- Mark 14:65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy.
- Luke 22:64. And when they had blindfolded him, they struck him on the face and asked him, saying, Prophesy, who is it that smote thee?
- Matt. 26: 67, 68. And others smote him with the palms of their hands, saying, Prophesy

unto us, thou Christ, who is he that smote thee?

- Mark 14:65. And the servants did strike him, with the palms of their hands.
- Luke 22:65. And many other things blasphemously spake they against him.

CHAPTER XXVII.

The Trial of Jesus continued before the Sanhedrim.

Luke 22:66. And as soon as it was day,

Matt. 27: 1. when the morning was come,

Luke 22:66. the elders of the people and the chief priests and the scribes came together.

Mark 15: 1. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council.

Matt. 27: 1. All the chief priests and elders of the people took counsel against Jesus to put him to death,

Luke 22:66-71. and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Luke 23: 1. And the whole multitude of them arose,

Mark 15: 1. and bound Jesus.

Matt. 27: 2. And when they had bound him,

John 18:28. then led they Jesus from Caiaphas unto the hall of judgment.

Matt. 27: 2. They led,

Mark 15: 1. and carried him away,

Luke 23: 1. and led him unto Pilate,

Matt. 27: 2. and delivered him to Pontius Pilate, the governor.

John 18: 28. And it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

CHAPTER XXVIIL.

Judas returns the Thirty Pieces of Silver.

Matt. 27: 3-9. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood.

And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of Matt. 27: 9, 10. silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

CHAPTER XXIX.

- The Trial of Jesus continued; first before Pilate, then before Herod, and then again before Pilate, who yields to the demands of the people, and delivers him to be Crucified
- Matt. 27:11. And Jesus stood before the governor.
- John 18: 29, 30. Pilate then went out unto them and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
- Luke 23: 2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Casar, saying that he himself is Christ a king.
- John 18: 31-33. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death; that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus.

Mark 15: 2. And Pilate,

Matt. 27:11. the governor, asked him, saying, Art thou the king of the Jews?

John 18: 34-37. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then?

Matt. 27:11. And Jesus

Luke 23: 3. answered him, and

Mark 15: 2. answering said unto him, Thou sayest it; John 18: 37, 38. thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews.

Luke 23:4. Then said Pilate to the chief priests and to the people, I find no fault in this man—

John 18:38. I find in him no fault at all.

Luke 23: 5. And they were the more fierce, saying, He stirreth up the people, teaching

Luke 23:5-14. throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean, and as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I having examined him before you, have

- Luke 23:14-17. found no fault in this man touching those things whereof ye accuse him:
 no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.)
- Mark 15: 3. And the chief priests accused him of many things.
- Matt. 27:12, 13. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee?
- Mark 15:3, 5. But he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee! But Jesus yet answered nothing, so that Pilate marveled.
- Matt. 27:14, 15. And he answered him to never a word, insomuch that the governor, marveled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would;
- Mark 15:6, 7. he released unto them one prisoner, whomsoever they desired. And there was one
- Matt. 27:16. they had then, a notable prisoner, called Barabbas.
- John 18:40. Now Barabbas was a robber,

- Luke 23:19. who, for a certain sedition made in the city, and for murder, was cast into prison;
- Mark 15:7,8. which lay bound with them that had made insurrection with him; who had committed murder in the insurrection.

 And
- Matt. 27:17. therefore when they were gathered together,
- Mark 15:8,9. the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
- John 18:39. But ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?
- Matt. 27: 17, 18. Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ? For he knew that for envy they had delivered him;
- Mark 15:10. the chief priests had delivered him for envy.
- Matt. 27: 20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus;
- Mark 15:11. the chief priests, moved the people, that he should rather release Barabbas unto them.
- Matt. 27: 21. The governor answered and said unto them, Whether of the twain will ye that

I release unto you? They said Barabbas.

- Luke 23:18. And they cried out all at once, saying,
 Away with this man and release unto us
 Barabbas.
- Luke 23: 20. Pilate, therefore, willing to release Jesus, spake again to them.
- Matt. 27: 22. Pilate saith unto them, What shall I do then with Jesus which is called Christ?
- John 18: 40. Then cried they all again, saying, Not this man, but Barabbas.
- Mark 15:12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?
- Luke 23:21. But they cried, saying, Crucify him, crucify him.
- Matt. 27: 22. They all say unto him, Let him be crucified;
- Mark 15: 13. and they cried out again, Crucify him.
- Luke 22:23. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go.
- John 19:1-6. Then Pilate therefore took Jesus, and scourged him, and the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they snote him with their hands.

Pilate therefore went forth again and saith unto them, Behold, I bring him forth unto you, that ye may know that I find no fault in him. Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out saying, Crucify him, crucify him.

Matt. 27: 23. And

Mark 15: 14. then Pilate,

Matt. 27: 23. the governor, said

Mark 15:14. unto them,

Matt. 27: 23. Why what evil hath he done? But they cried out the more

Mark 15: 14. exceedingly,

Matt. 27: 23. saying,

Mark 15:14. Crucify him,

Matt. 27: 23. let him be crucified.

John 19: 6-10. Pilate saith unto them, Take ye him, and crucify him, for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not

John 19: 10-13. unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

Matt. 27: 19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

John 19:14, 15. And it was the preparation of the passover and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out. Away with him. away with him! crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

Matt. 27: 24, 25. When Pilate saw that he could pre-

vail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be on us, and on our children.

- Luke 23: 23. And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed.
- Luke 23: 24. And Pilate gave sentence that it should be as they required.
- Matt. 27: 26. Then released he Barabbas unto them, and when he had scourged Jesus,
- John 19:16. then delivered he him therefore unto them to be crucified.
- Mark 15:15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified;
- Luke 23:25. and he released unto them him that for sedition and murder was cast into prison, whom they had desired, but he delivered Jesus to their will.
- John 19:16. And they took Jesus, and led him away.

CHAPTER XXX.

Incidents of the Crucifixion.

Matt.	27	: :	27.	THEN	the	soldiers	of	the	governor
				took Jest	us				

- Mark 15:16. and led him away
- Matt. 27: 27. into the common hall,
- Mark 15:16. the half called Pretorium. And they call together,
- Matt. 27: 27, 28. and gathered unto him the whole band of soldiers; and they stripped him,
- Mark 15:17. and they clothed him with purple,
- Matt. 27: 28. and put on him a scarlet robe
- Mark 15:17. and platted a crown of thorns, and put it about his head.
- Matt. 27: 29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him and mocked him,
- Mark 15:18. and began to salute him,
- Matt. 27: 29, 30. saying, Hail, King of the Jews!

 And they spit upon him, and took the reed and smote him on the head.
- Mark 15: 19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshiped him.

Matt. 27:31. And after that they had mocked him, they took the robe off from him,

Mark 15: 20. and when they had mocked him, they took off the purple from him,

Matt. 27: 31. and put his own raiment on him, ..

Mark 15: 20. put his own clothes on him,

Matt. 27:31. and led him away-

Mark 15: 20. and led him out to crucify him.

John 19:17. And he bearing his cross went forth.

Matt. 27:32. And as they came out,

Luke 23: 26. and as they led him away,

Matt. 27: 32. they found a man of Cyrene, Simon by name,

Mark 15: 21. who passed by, coming out of the country, the father of Alexander and Rufus,

Matt. 27: 32. him they compelled to bear his cross.

Luke 23: 26. They laid hold upon,

Mark 15: 21. and they compel one Simon, a Cyrenian,

Luke 23: 26. and on him they laid the cross, that he might bear it after Jesus,

Luke 23: 27-32. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the

mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

Mark 15: 22. And they bring him unto the place

John 19:17. which is called in the Hebrew Golgotha,

Mark 15: 22. which is, being interpreted, the place of a skull.

Matt. 27: 33. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall; and when he had tasted thereof he would not drink.

Mark 15: 23. And they gave him to drink wine mingled with myrrh; but he received it not.

Luke 23:33. And when they were come to the place

John 19:18. where they crucified him,

Luke 23: 33. which is called Calvary, there they crucified him.

John 19:18. and two others with him,

Luke 23: 33. (the malefactors), one on the right hand and the other on the left—

John 19: 18-22. on either side one, and Jesus in the midst. And Pilate wrote a title and put it on the cross, and the writing was, Jesus of Nazareth, the King of the Jews. This title then read many of the Jews; for the place where Jesus

was crucified was nigh to the city; and it was written in Hebrew and Greek and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

Matt. 27:35. And they crucified him,

Luke 23:35. and the people stood beholding.

Mark 15: 24. And when they had crucified him,

John 19: 23. then the soldiers took his garments,

Matt. 27: 35. and

Mark 15: 24. they

Matt. 27: 35. parted his garments,

John 19: 23. and made four parts, to every soldier a part,

Mark 15: 24. casting lots upon them what every man should take.

John 19: 23, 24. And also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be; that the Scripture might be fulfilled which saith, They parted my raiment among them and for my vesture they did cast lots. These things therefore the soldiers did;

Luke 23:34. and they parted his raiment and cast lots,

Matt. 27:35. that it might be fulfilled which was

spoken by the prophets, They parted my garments among them, and upon my vesture did they cast lots.

- Mark 15: 25. And it was the third hour and they crucified him.
- Matt. 27: 36. And sitting down they watched him there, and set up over his head his accusation written, This is Jesus, the King of the Jews.
- Mark 15: 26. And the superscription of his accusation
- Luke 23:38. also was written over him in letters of Greek and Latin and Hebrew, This is the King of the Jews.
- Matt. 27: 38. Then were there two thieves crucified with him,
- Mark 15: 27, 28. the one on his right hand and the other on his left. And the Scripture was fulfilled which saith, And he was numbered with the transgressors. And they that passed by railed on him,
- Matt. 27: 39, 40. and reviled him, wagging their heads, and saying,
- Mark 15: 29, 30. Ah! thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross.
- Matt. 27: 40. If thou be the Son of God, come down from the cross.
- Mark 15:31. Likewise also the chief priests, mocking, said among themselves, with the scribes

- Matt. 27: 41, 42. and elders, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him;
- Mark 15:32. let Christ, the King of Israel, descend now from the cross that we may see and believe.
- Matt. 27:43. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.
- Luke 23:35. And the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God.
- Matt. 27: 44. The thieves also, which were crucified with him cast the same in his teeth;
- Mark 15: 32. and they that were crucified with him reviled him.
- Luke 23: 36, 37. And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the King of the Jews, save thyself.
- Luke 23:34. Then said Jesus, Father, forgive them, for they know not what they do.
- John 19: 25-27. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the

disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Luke 23: 39-44. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise. And it was about the sixth hour.

Mark 15: 33. And

Matt. 27:45. now

Mark 15: 33. when the sixth hour was come there was darkness over the whole land;

Luke 23:44, 45. and there was a darkness over all the earth until the ninth hour; and the sun was darkened, and the veil of the temple was rent in the midst.

Matt. 27: 45. From the sixth hour there was darkness over all the land unto the ninth hour.

Mark 15: 34. And at

Matt, 27: 46. about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?

Mark 15:34. Eloi, Eloi, lama sabachthani? which is, being interpreted,

Matt. 27: 46. that is to say, My God, my God, why hast thou forsaken me?

Mark 15:35. And some of them that stood by

Matt. 27: 47. there, when they heard that, said, This man calleth for Elias;

Mark 15:35. behold, he calleth Elias.

John 19: 28, 29. After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar.

Matt. 27:48. And straightway one of them ran and took a sponge and filled it with vinegar;

Mark 15:36. one ran and filled a sponge full of vinegar and put it on a reed

Matt. 27: 48, 49. and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

John 19: 29. And they filled a sponge with vinegar and put it upon hyssop and put it to his mouth,

Mark 15: 36. saying, Let alone, let us see whether Elias will come to take him down.

John 19:30. When Jesus therefore had received the vinegar he said, It is finished.

Luke 23:46. And when Jesus had cried

Matt. 27:50. again with a loud voice,

Luke 23: 46. he said, Father, into thy hands I com-

mend my spirit. And having said thus, he gave up the ghost;

John 19:30. he bowed his head and

Matt. 27:50-53. yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom. And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Luke 23:47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

Mark 15: 39. And

Matt. 27:54. now,

Mark 15:39. when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God;

Matt. 27: 54. when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

John 19:31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs John 19: 31-37. might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Luke 23:48. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

Matt. 27: 55. And

Mark 15: 40. there were also women looking on afar off.

Matt. 27: 55. Many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him;

Mark 15:40. among whom was Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome.

Matt. 27:56. the mother of Zebedee's children.

- Luke 23: 49. And all his acquaintance and the women that followed him from Galilee,
- Mark 15:41. who, also, when he was in Galilee, followed him and ministered unto him, and many other women which came with him unto Jerusalem
- Luke 23: 49. stood afar off, beholding these things.

CHAPTER XXXI.

The Burial of Jesus.

Luke 23:50. And behold there was a man named Joseph,

Matt. 27:57. a rich man of Arimathea,

Luke 23:51. a city of the Jews,

Luke 23:50. a counselor,

Mark 15:43. an honorable counselor,

Luke 23:50, 51. and he was a good man and a just (the same had not consented to the counsel and deed of them);

Matt. 27: 37. who also himself was Jesus' disciple,

Mark 15: 43. which also waited for the kingdom of God,

John 19:38. being a disciple of Jesus, but secretly for fear of the Jews.

Mark 15:42. And now

John 19:38. after this,

Matt. 27: 57. when the eyen was come, there came

Luke 23:52. this man,

Mark 15: 42, 43. because it was the preparation, that is, the day before the Sabbath, and went in boldly unto Pilate and craved,

Luke 23:52. and begged,

Mark 15: 43. the body of Jesus.

Matt. 27:58. He went to Pilate, and

John 19:38. besought Pilate that he might take away the body of Jesus.

Mark 15: 44, 45. And Pilate marveled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead, and when he knew it of the centurion,

Matt. 27: 58. then Pilate commanded the body to be delivered.

John 19:38. And Pilate gave him leave;

Mark 15:45. he gave the body to Joseph.

John 19:41. (Now in the place where he was crucified there was a garden, and in the garden a new sepulchre wherein was never man yet laid.)

John 19:38. He came therefore

Mark 15:46. and he bought fine linen,

John 19:38. and took the body of Jesus;

Mark 15: 46. took him down, and wrapped him in the linen.

John 19:39. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Matt. 27:59. And when Joseph had taken the body,

Luke 23:53. he took it down and wrapped it in linen,

Matt. 27:59, 60. he wrapped it in a clean linen cloth,

and laid it in his own new tomb, which he had hewn out in the rock;

Luke 23:53. laid it in a sepulchre that was hewn in stone,

Mark 15:46. out of a rock,

Luke 23:53. wherein never man before was laid,

Mark 15: 46. and rolled a stone unto the door of the sepulchre;

Matt. 27: 60. he rolled a great stone to the door of the sepulchre, and departed.

Luke 23: 54. And that day was the preparation, and the Sabbath drew on.

John 19:42. There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

Matt. 27: 61. And there was Mary Magdalene and the other Mary,

Mark 15: 47. the mother of Joses,

Matt. 27: 61. sitting over against the sepulchre,

Mark 15: 47. and beheld where he was laid.

Luke 23:55, 56. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.

Matt. 27: 62, 63. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that de-

Matt. 27: 63-66. ceiver said while he was yet alive,
After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a

watch

CHAPTER XXXII.

- Incidents of the Resurrection. Early on the first day of the week, Mary Magdalene and other Women, coming to the Sepulchre with the spices which they had prepared, found the stone rolled away, whereupon Mary Magdalene ran back to tell Peter and John, who immediately returned with her to the Sepulchre. Finding the Tomb empty, Peter and John went back again to their own home, but Mary remained and Jesus revealed himself to her.
- Mark 16: 1. And when the Sabbath was past, Mary
 Magdalene, and Mary the mother of
 James, and Salome, had bought sweet
 spices, that they might come and anoint
 him.
- Matt. 28: 2. And behold there was a great earth-quake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and his raiment white as snow, and for fear of him the keepers did shake and became as dead men.
- Mark 16: 2. And very early in the morning, the first day of the week,
- Matt. 28: 1. in the end of the Sabbath, as it began to dawn toward the first 'day,

came Mary Magdalene and the other Mary,

1. and certain others with them, Luke 24:

1. to see the sepulchre, Matt. 28:

bringing the spices which they had Luke 24:

prepared.

Mark 16: 2-4. They came unto the sepulchre at the rising of the sun, and they said among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked they saw that the stone was rolled away.

John 20:1-6. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre,

- John 20: 6-11. and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But
- Matt. 16: 9. now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
- John 20: 11-15. Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou?

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener,

John 20:15-17. saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary.

She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mark 16:10. And she went and told them that had been with him, as they mourned and wept.

CHAPTER XXXIII.

Incidents of the Resurrection continued. After Mary Magdalene had left them to tell Peter and John, the other Women went on to the Sepulchre, and finding it empty, saw the visions of Angels, who bade them tell the Disciples that Jesus was risen, and would meet them in Galilee. Returning with this message, Jesus met them in the way, having previously revealed himself to Mary Magdalene, who had reached the Tomb again with Peter and John probably just after they left.

Luke 24: 1-8. Now upon the first day of the week, very early in the morning, they came unto the sepulchre. . . . And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here. but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men. and be crucified, and the third day rise again. And they remembered his words.

- Mark 16: 5. And entering into the sepulchre they saw a young man sitting on the right side clothed in a long white garment; and they were affrighted.
- Matt. 28:5, 6. And the angel answered and said unto the women, Fear not ye! for I know that ye seek Jesus which was crucified; he is not here, for he is risen as he said; come, see the place where the Lord lay.
- Mark 16:6, 7. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way,
- Matt. 28: 7. and go quickly, and tell his disciples
- Mark 16: 7. and Peter,
- Matt. 28: 7. that he is risen from the dead, and behold
- Mark 16: 7. that he goeth before you into Galilee: there shall ye see him, as he said unto you;
- Matt. 28:7, 8. there shall ye see him; lo! I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.
- Mark 16: 8. And they went out quickly, and fled from the sepulchre, for they trembled and were amazed: neither said they

anything to any man, for they were afraid;

- Luke 24: 9. and returned from the sepulchre and told all these things unto the cleven, and to all the rest.
- Matt. 28: 9-15. And as they went to tell his disciples, behold, Jesus met them; saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Luke 24:10. It was Mary Magdalene and Joanna and Mary the mother of James, and other women that were with them which told all these things unto the apostles,

and their words seemed to them as idle tales, and they believed them not.

- John 20:18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.
- Mark 16:11. And they, when they had heard that he was alive, and had been seen of her, believed not.

CHAPTER XXXIV.

Incidents of the Resurrection continued. Mary Magdalene and the other Women having returned from the Sepulchre with the news that they had seen Jesus, Peter again visits the Sepulchre alone, at which time Jesus probably revealed himself to him, as recorded 1 Cor. 15:5. Afterward he appeared to two of the Disciples as they went to Emmaus.

Luke 24:12, 13. *Then arose Peter and ran unto the sepulchre; and stooping down he beheld the linen clothes laid by themselves and departed, wondering in himself at that which was to come to pass. And behold,

Mark 16:12. after that, he appeared in another form unto two of them as they walked, and went

Luke 24:13. that same day

Mark 16:12. into the country,

Luke 24: 13-15. to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

^{*} Compare 1 Cor. 15:5.

Luke 24:16-24. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem? and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people; and how the chief priests, and our rulers, delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company, made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not.

Luke 24: 25-34. Then he said unto them, O fools, and slow of heart, to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.

Mark 16:13. And they went and told it unto the residue;

Luke 24:35, 36. and they told what things were done in the way, and how he was known of them in breaking of bread;

Mark 16:13. neither believed they them.

CHAPTER XXXV.

Incidents of the Resurrection continued. Jesus revealed himself to the Disciples as they sat at meat on the evening of the first day of the week. Thomas, being absent, doubted the fact of his resurrection. Eight days after Jesus appeared again to them, and Thomas, being present, had his doubts removed.

Luke 24:36. And

Mark 16:14. afterward,

Luke 24: 36. as they thus spake,

John 20: 19. then, the same day at evening (being the first day of the week) when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus

Luke 24:36. himself,

John 20:19. and stood in the midst

Luke 24:36. of them, and saith unto them, Peace be unto you!

Mark 16: 14. He appeared unto the eleven as they sat at meat.

Luke 24: 37-40. But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and

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bones, as ye see me have. And when he had thus spoken, he showed

John 20:20. unto

Luke 24:40. them his hands, and his feet,

John 20: 20. and his side,

Mark 16: 14. and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Luke 24: 41-43. And while they yet believed not for joy and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of a honeycomb. And he took it and did eat before them.

John 20: 20. Then were the disciples glad when they saw the Lord.

Luke 24: 44-48. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

John 20: 21-23. Then said Jesus to them again,
Peace be unto you: as my Father hath
sent me, even so send I you. And when
he had said this, he breathed on them,
and saith unto them, Receive ye the
Holy Ghost: whosesoever sins ye remit,
they are remitted unto them; and whosesoever sins ye retain, they are retained.

Mark 16:15-18. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall re-

John 20: 24, 25. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

John 20: 26-29. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.

CHAPTER XXXVI.

Incidents after the Resurrection. Jesus appeared to a portion of his Disciples at the Sea of Tiberias, and restored Peter again to his ministry. The Disciples then went into Galilee, where Jesus met them, and he again commissioned them to preach the Gospel to every creature.

John 21: 1-5. After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a-fishing.

They say unto him, We also go with thee.

They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat?

They answered him, No.

John 21:6-13. And he said unto them, Cast the net on the right side of the ship, and ye shall find.

They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine.

And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish John 21: 14-19. likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

This spake he, signifying by what death he should glorify God. And

John 21: 19-24. when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If -I will that he tarry till I come, what is that to thee? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Matt. 28:16-20. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded

you; and lo! I am with you alway, even unto the end of the world. Amen.

- Luke 24: 49. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
- Acts 1: 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

CHAPTER XXXVII.

The Ascension of Jesus into Heaven; and the General Summary by St. John.

Luke 24: 50. And

Acts 1: 6. when they therefore were come together, Luke 24: 50. he led them out as far as to Bethany, and

Acts 1:6-9. they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things

Luke 24:50, 51. he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven;

Acts 1:9-11. while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stead-

fastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Mark 16:19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God,

Luke 24:52. and they worshiped him. And

Acts 1:12. then returned they unto

Luke 24:52. Jerusalem with great joy,

Acts 1:12. from the mount called Olivet (which is from Jerusalem a Sabbath day's journey),

Luke 24:53. and were continually in the temple praising and blessing God.

Mark 16. 20. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

John 20: 30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

Acts 1: 3 He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

John 21:25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

John 20:31. But these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name.

John 21:25. Amen.

THE END.



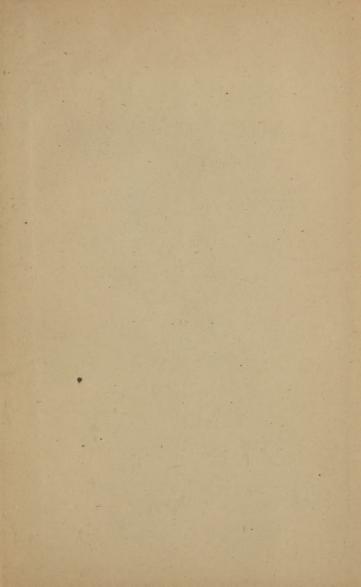












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